



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Miscellaneous.

MASSACHUSETTS S. S. SOCIETY.

[Abstract of the Second Annual Report, prepared for the Boston Recorder.]

The Report commences with an allusion to the assertion of an ancient mechanist, who instead of describing in a self-sufficient manner how he would accomplish a complicated piece of mechanism, which was presented to a company of mechanists assembled for the purpose, simply states 'What that man says, I will do! This maxim is then applied to the execution of resolutions, passed under the excitement of these anniversaries.

INFLUENCES OF THE SPIRIT ATTENDING THE LABORS OF FAITHFUL TEACHERS.

The Board of Managers would publicly, and thankfully acknowledge the favor with which the Great Head of the church has crowned their labors during the past year; and the special communications of grace which he has recently been making to many of our Sabbath Schools. The Lord is turning again the captivity of Zion, and multiplying revivals in our land. In most, if not all of these seasons of refreshing, the Sabbath School has shared richly.

In the school at *Uxbridge*, there has been an interesting revival, which it is hoped, will bring many of the scholars to take a stand on the Lord's side. In a school in this city, seven young ladies belonging to one class, have been led to decide for God. In a school in *Northampton*, a whole class of 16 young men, and another of 12 young ladies, all over 15 years of age, in a short time, were brought to bow to the Saviour. The number of hopeful conversions in that school is quite large.

"In January," says the report from the school in *Rochester Center*, "a few young men, who had for some time, been disconnected with the school, were invited to unite themselves in a class. One of them received his first impressions at the concert; and shortly all of them, we believe, gave themselves to the Lord. In a class of kds, whose ages average fifteen, nine out of ten give evidence that their hearts have been renewed; and we cannot but hope, that some of these youth may one day stand on the walls of Zion, and carry the blessings they have received to a perishing world.

In another class, five boys are indulging hope of pardoned sin. In this display of mercy, which is the fourth precious visit of the Holy Spirit to this school, we have witnessed, on the part of teachers, cheerful and unwearied effort, connected with a con-

stant "Looking to Jesus" for the blessing; and among the scholars, we have seen the young men bowing at His feet; the children have been suffered to come, and from the lips of "babes praise has been perfected."

A teacher in another school for a year, had been unusually anxious for her class of 6 little girls. On the Sabbath previous to a protracted meeting, which was to be held in a neighboring parish, she urged them all to attend. On the second or third day of the meetings, she saw her superintendent, and taking him by the hand, while tears of Christian joy were gushing from her eyes, she exclaimed: "Can you believe it—all my class are rejoicing in hope!" "This is the Lord's doings, it is marvellous in our eyes."

Many schools have been blessed with the outpouring of the Spirit, since they were reported, and the number of schools enjoying such favors, is increasing every week.

JUVENILE BENEVOLENT ASSOCIATIONS.—The formation of benevolent associations among the young is full of promise to the church. Most of the charities of the church in times past have been drawn forth by the force of excitement. They have not been bestowed from a principle of benevolence. This giving only by impulses, will probably continue in some degree, among many of the older members of our churches. Habits which have been strengthening from childhood we cannot expect will be broken up, and new ones formed. Our hope is among the young. Here by early pre-occupying the ground, and laying deep the principle of benevolence, we may hope to see an entire remedy of this evil.

The report then alludes to the condition of such a church as will hereafter be formed of our present S. S. Scholars, who give from principle.

Classes of adults for the social study of the Bible.—The importance of having the whole community associated in the Sabbath School is beginning very generally to be seen and felt.

The aged are becoming the most interested scholars. They have long accustomed themselves to sigh and almost complain of their lot, when they have compared their early privileges with those now enjoyed by the young. But they begin to see that, so far as Sabbath Schools are a means of religious improvement, they may become young again, and live over their childhood. In a short time, they find their memories which they supposed were enfeebled beyond remedy, reviving again; and themselves able to

enter into the exercises of the Sabbath School with all the interest and ardor of youth.

'Well,' said an old gentleman, 'you see, I'm in the Sabbath School yet.'

'You have been studying the Bible so long, don't you find it becomes rather dry?'

'No, No, it is always new. The older I grow, the newer and better it seems.'

AMERICAN SUNDAY SCHOOL UNION.

Report of a Committee of the Board of Managers, of the American Sunday-school Union, explaining the principles and objects of the Board in regard to the sending of its publications throughout the world.

REPORT.

The committee to whom was referred the application of the American Board of Commissioners for Foreign Missions, with instructions to report as soon as practicable, the proper course to be adopted by this society in relation to the general subject of appropriating books, &c. to Foreign Missionary stations, report:

That they have reviewed the principles and suggestions presented in the communication referred to them with much care, and as the subject is one of vital interest to the society, independently of its bearing on our pecuniary concerns, and deeply affecting our relations to the church and the world, the committee have not hesitated to present it to the action of the board in its broadest aspect.

The American Sunday-school Union has been in existence ten years. The original design of establishing such an institution is concisely stated to be, to circulate moral and religious publications in every part of the land, and to endeavor to plant a Sunday-school wherever there is a population.

Whatever may be the literal construction of this phrase, we all know, that as a society organized for the purposes of Christian benevolence, we are justified in giving it a very liberal interpretation.

When this constitution was framed, very little idea was entertained of the province which the society would ultimately occupy. The extent to which the publication of books has been carried, and the importance of this department of our business, was not at all anticipated, nor indeed was it expected that the society would ever come up to so responsible a place as it now confessedly holds in the system of agencies by which this apostate world is to be converted to God.

It is the natural consequence of the progress of the institution that its relations should be enlarged. The multiplication of schools from hundreds to thousands, and from thousands to tens of thousands, has led to new organizations; schools are merged in societies, and societies in unions, and unions local, and partial, in those of counties and States. Systems of instruction have been introduced; modes of teaching have been adopted, and the publication of books extended, until the institution has become deeply rooted in the confidence, and closely connected with the best hopes of the country and the world.

After six years of great success and prosperity, the proposition was made to attempt to fill the Valley of the Mississippi with Sunday-schools. So great was the confidence of the community in the principles and measures of the society, that the free contributions made to this object, amount to \$85,000.

When this work was in a considerable degree accomplished, a proposition was made to do to the southern part of our country, what we had so far succeeded in doing for the western. This enterprise was also regarded with much interest and favor, and has been thus far prosecuted with all practicable energy, and with more than expected success.

In both these cases the appeal we made was met with

a cordial response from high and low, rich and poor; and we have every reason to believe that its advantage to us, independently of all the good done for these districts of our country respectively, is great and permanent. It is true indeed, that from regard to the prejudices which some persons unreasonably and injuriously entertained, we embarrassed ourselves for years, by the effort to supply books for the Valley of the Mississippi, on the strength of our ordinary business capital, which was all the while insufficient for our ordinary purposes. But even with due allowance on this score, we have reason to rejoice that we embarked in a project so full of interest and importance, and crowned in its prosecution with such signal success.

In the publishing department of our business we have also ventured out a little. About two years since we commenced the publication of books, for the supply of the French and German population of this country. Twenty volumes have been published already, and hope is entertained that at no distant day, the demand will warrant us in greatly increasing the number and variety.

In the progress of foreign missionary labors, the Sunday and week-day schools are, of course, among the earliest and most important instruments employed for the preparation of the missionary's way. Our brethren and friends who have taken the high places of the field, not counting their lives dear unto them, if they may but publish the glad tidings of salvation to the nations that are sitting in darkness, naturally look back to the institutions of their native land, to see what they can call in aid of the arduous and perplexing work of evangelizing a heathen community; and it should be a matter of joy to us that some of their best hopes of assistance are fixed upon the American Sunday-school Union.

During the last summer, an appeal was made to us by a missionary in France. He told us how destitute the children of that country are of all suitable reading books; he told us of a respectable bookseller who forwarded copies of Tom Thumb, and Cinderella, and other books of like character, for the shelves of his Sunday-school library; and he showed us the facilities which exist for putting in the hands of thousands of children such books as the life of David, Selumiel, the Watch-chain, &c. The appeal was irresistible. Five hundred dollars were appropriated towards the expense of translating our books into French, and five hundred dollars more, for the general purposes of any Sunday-school association which should be formed in France, on the principles of the American Sunday-school Union.

But a short time after these proceedings, we received the interesting communication now under consideration. It is from an association of clergymen and laymen residing in various parts of the country, among the most distinguished for piety, learning, and benevolence, and exerting individually and collectively a mighty influence on the interests of the Redeemer's kingdom. Among these are some of the most faithful and steadfast friends and advocates of the American Sunday-school Union. Connected with this board are 331 missionary laborers; they have 40 churches, to which have been received between 2000 and 3000 native converts; and they have 56,000 pupils, now in a course of instruction in their various schools. They have also five printing establishments and nine presses, and they have printed not less than 66 millions of pages in 16 different languages besides the English. Without disparaging the flourishing institutions and noble efforts which are sustained by other associations of Christians, we may say, that the Lord has done great things for Zion, through the American Board of Commissioners; and when application comes from such a quarter to supply such necessities as are here spread out, so far as it is within our peculiar province to supply them, we trust the only inquiry will

be to what extent we can do it consistently with concurrent obligations.

The position on which the application is founded is unquestionably correct, viz., that in the effort to diffuse the blessings of the gospel throughout the world, a suitable division of labor is desirable.

Thus the American Bible Society has appropriated to the missions of the American board \$10,000,* to print the Scriptures in two or three languages; and the American Tract Society has appropriated \$6,000 towards the expense of printing tracts in heathen tongues. Of \$30,000 which the Bible Society has resolved to raise for the publication of the Scriptures in foreign countries, \$20,000 will probably be apportioned to the missions of the American board; and \$20,000 is the sum contemplated by the American Tract Society, to be remitted during the current year for tract operations in pagan and foreign lands, \$15,000 of which is already raised, and \$10,000 remitted. Thus the principle of a division of labor has been carried out in these two branches of benevolent enterprise; and what could be more natural, than that the American Sunday-school Union should be called upon to contribute to their supply such books as they publish for the religious teaching and reading of children?

The applicants represent that our books are needed in the English language,

1. For the use of children of missionaries, amounting now to about 200.

2. For the use of native children who understand the English language. At Ceylon alone are 500 of this description. To furnish them with copies of our books will be to furnish them with the principles of our religion forcibly and attractively illustrated in living characters. And these instructions they can bear with them wherever they go; and can renew the early impressions made by them at times and places far distant from the missionary or any Christian friend. The use of such books would also tend to preserve their knowledge of the language, and their first and happiest associations with those from whence this knowledge was derived.

There are about 1000 pupils connected with the Indian mission schools, who need such books as ours, and among whom they are fitted to do great good. Especially is this true of our maps, cards, prints, &c. Representations to the eye are intelligible to every body every where. Hence our infant school cards, even the coarsest of them, have been found to interest exceedingly the most untutored savage.

3. Our books are wanted in English for the use of translators. It is evidently desirable that the fruits of labor and ingenuity which our catalogue describes should be put into the possession of those who can open the treasure to hundreds of millions of minds dwelling in the distant parts of the earth. What an amount of labor would be wasted, if a missionary should prepare a life of Washington or Martyn from original materials, when our biographies of these illustrious men are to the letter just what he wants to put into another tongue. So of any other book. And in its connection it occurs to the committee to suggest that without any impoverishment of ourselves, we may greatly reduce the expenses of printing juvenile books by duplicates of our ours when they are suitable, for such of our publications as they adopt.

In some instances, perhaps, the books might be made ready for their use in this country. A benevolent individual, particularly interested in the Grecian missions, provided the means of publishing an edition of Jane Scott, one of our most popular books, of the ninth series, in modern Greek. The translation was made by a

naive, and the composition was done by a native, with type cast in this country. They are neatly bound, and are on their way, we suppose, to enlighten and bless the children of that interesting land. As a general rule, however, it would be much better to let the work be done on the spot.

The applicants represent also, that besides the supply of books in the English language, they need books of a like character in other languages, for not less than 10,000 scholars, to whom they could be of immediate use.—For their present relief in this particular, it is proposed to appropriate at this time only \$1000, to be expended in translating and printing our books, at four of their principal stations, where every facility for translating and printing already exists. Bye and bye, when thousands in their schools become hundreds of thousands, we shall be expected to open our hand wider.

It seems enough to say, if it is necessary to enforce this part of the application, that by an expenditure of \$50, probably, Susan Kollock, Margaretta Hoge, or Bible Sketches, aided by all their illustrations and embellishments, might be made accessible, so far as the preparation of the book is concerned, to 12,000,000, if not 300,000,000, of our fellow beings, who are now without a glimpse of light or hope beyond the grave.

That the translation and printing of our books may be safely confided to those who would be charged with the duty, not a doubt can be entertained. On this subject the committee are persuaded no difference of opinion can exist between the two Boards. The details of this branch of the business must, however, be matter of future arrangement.

Thus we have the length and breadth of the application on the table. The amount of pecuniary obligation involved, even should we go to the limit of these propositions, would not exceed \$4,000 or \$4,600; and probably half that sum would be as large an appropriation as the circumstances would justify, until we know more definitely the probable extent of applications of a kindred character by other societies engaged in missionary labor, foreign and domestic.

It is certainly too late in the day to object to this application on the score of any geographical limitation.—It may be clear that it is beyond our province to establish Sunday schools in any other land but our own, and that for wise and sufficient reasons, none of which are applicable to the circulation of our books. And besides, whenever we have made a donation to a foreign mission, we have put a practical construction, which will freely admit the present and all similar claims. It is only asked that we carry out the principle which has governed us, in the distribution of \$500 worth of books, in various sums to missionary stations in Greece, Bombay, Palestine, Burmah, China, and \$500 to France.

In conclusion, the committee will suggest that this subject has an important indirect bearing which is worthy of our most serious consideration. We are satisfied that the application, in its present form, is designed to bring out the views of this board. In looking forward to the extensive multiplication of missions and their successful prosecution to a degree not yet known, it is natural that the minds of those who have the management of them should be turned to the probable wants which will arise, and to the sources of supply. Among the most early and urgent will be such as we are now called upon to supply. It is prudent to inquire before hand on whom they may depend, when they are prepared to carry out their plans, wherever the providence of God shall open the way. If we may be relied upon, it is important that they should know it, in order to relieve their suspense and anxiety; and equally important that we should know it, in order to prepare ourselves for the exigency. If we decline the proposition, other sources of supply will be easily found; but the Board will judge whether the effect of seeking and find-

* This report was made previous to the late anniversaries, at which a still more liberal spirit was manifested in relation to these objects.

ing another agency for this purpose will not be disastrous in the extreme upon our character and interest.

The committee have annexed resolutions which are intended to express the sentiments and disclose the principles of the Board, and not to involve, at present, any pecuniary expenditure or obligation.

1. *Resolved*.—That we ever cheerfully and fully recognised the obligation of the American Sunday-school Union to furnish one or more copies of our publications for use at the various missionary stations in foreign lands, so far as we have had means for that purpose, and as evidence of this, we are happy to state that applications of this kind have always been answered as favorably as the situation of the society would permit.

2. *Resolved*.—That we regard the communication of the American Board of Commissioners for Foreign Missions with deep interest: and that we will make the earliest practicable effort to supply the wants which they have disclosed to us.

3. *Resolved*.—That some suitable agency be employed for raising \$12,000, to be appropriated by the Board, from time to time, to the supply of such missionary stations throughout the world as are sustained by American churches, with copies of our publications, and the means of translating and printing them.

FROM LIBERIA.

The African Repository for April, contains a letter from the Rev. J. B. Pinney, temporary Colonial Agent, to the Rev. R. R. Gurley, Secretary of the Colonization Society, dated Liberia, March 7, 1834. Although Mr. Pinney gives, as we expected, a pretty sorry picture of the pecuniary state of the Colony—yet he writes like a man of business and energy. And if his life is spared, we have no doubt that he will soon place it on a new footing. He has adopted a new system of measures, with the promptitude of an Ashmun, and effected a reformation in many things. We have only room to refer to the state of religion and schools, hoping that it will awaken the sympathies of the benevolent in this country.

In relation to the moral and religious state of the Colony, I cannot compare it with former years, not having had experience. There is, as in all other communities, so here, a larger portion of vice than the good would wish to see: yet I am persuaded that a large portion of the community is virtuous and inclined to favor a severe construction of the laws. There have been no revivals of religion among us for a long time, and at present there are no very encouraging appearances.—The Baptist church is not yet completed, but the materials are now ready, I believe, to proceed, and it is intended at once to have it in readiness for use. A Presbyterian church is under contract, and the walls are now rapidly rising. The prospect is that it will be dedicated before the commencement of the rains.

The Methodist society are also making preparation to erect a very large and beautiful building at Monrovia, their old place of worship being almost useless. They have already begun building a place for worship at Edina, which is nearly completed.

In relation to the schools, I am not prepared to make any but the most general remarks. The teachers at present employed seem very attentive, and, as a general thing, very successful. Mr. Eden's school at New Georgia, supported by the ladies in Philadelphia, is greatly cramped in its operations, for want of a suitable room; and all the schools are suffering more or less from scarcity of books, stationery, &c. &c. At present more than forty children are growing up to the privileges of freemen, without one school to teach the rudiments of learning.

I know not where in the Colony to find a suitable teacher for that place, and still less can I imagine a substitute for Mrs. Thompson, if she leaves the Colony.—Her husband, Mr. T., has accompanied Dr. Hall; and from the reports that are flying, I presume will find inducements to remain. In expectation that this may prove to be the event, I have employed Mrs. Cyplex, who comes well recommended from the Hon. Mr. Grimke of Charleston, to enter the school as an assistant and obtain a knowledge of the infant school system. At present the Colonization Society hires the house occupied by Mrs. T. and the school is supported by ladies in Philadelphia, while more than forty children attend it daily from the wealthiest families.—The absurdity of such a state of things, is too glaring, and shows the necessity of heavier taxation. I have attempted to get a subscription to erect the house, and find the most difficulty where I least expected it. I have resolved that unless those who are able to pay for the house, will either pay the rent or build a house, to bring the school back to its original intention, and confine it to the education of orphans and poor. I remarked before, that all the schools needed books and stationery. This want is pressing. Do call upon the Christian community in America, to turn a portion of their charities into this channel. Let them know, that to extend knowledge and promote sound piety, a quire of paper is, at the present moment, of more worth than a Bible. Bibles and Tracts have been sent here, and either used as waste paper, or made food for worms. Why? Not because the people despise either, but because we have not a reading population. Until this is secured, their Bibles would be of more value in China.

Let them raise societies for supporting schools, such as those formed by the ladies of Philadelphia and Richmond—and not only to support schools but to supply teachers. Let the pious spend some of their alms in supplying us with paper and books fit for primary schools; and then we shall be able beneficially to receive their donations of devotional works. When, I ask, will the High School be established in the Colony? I ask again, when? Surely the benevolent would not be tardy in giving support, nor young men of talents and learning so dilatory in offering themselves, if they could see one-half the necessity which exists for it. If one had been begun with the Colony, ere this, its affairs would have been conducted in a better manner, and at half the expense they now are. So long as this is neglected, let no one complain that we do not prosper.

Since Mr. Thompson's departure, I have appointed L. R. Johnson to fulfil his duties, in addition to those which he formerly performed, and allow him a salary of \$400 per annum, being \$200 less than was paid the two previously. Mr. Prout, I have allowed to retain his office, being in daily expectation of hearing from the Board; but in the mean time, have reduced his salary to \$400, with a saving of all perquisites to the Society. If he is continued in office, or another appointed, I think, under existing circumstances, \$300 with perquisites, would amply repay the duties required or rendered. As is natural, he is restive under it, and complains bitterly of partiality; alleging as evidence, that I have not proceeded in the same way with all. Without pretending to reply to such an objection, I would add my views on the subject. I do not believe the interests of the Colony or Society demand the present number of officers.

Mr. Williams still claims his appointment, and alleges the request of yourself, while on his visit, as the reason; and also claims to be allowed the expenses of his voyage to Africa, after his late visit to the United States. The latter I have refused, and referred it to the Board to decide upon. As to the office, he is allowed to retain it, and I endeavor to keep him busy—but with a full conviction, that the duties of store-

keeper might and ought to be connected with his, and the office, thus loaded with the duties now performed both by Mr. Williams and Mr. Johnson, given to a single individual, at the salary which either one now receives; thus saving \$500 or \$600 annually to the Society. On the same principle, I would suggest that the duties of Secretary and Register be united for the present until the Colony becomes larger, with the salary at present annexed to the Secretary's office.

I have thus touched upon many things which seemed important, and have doubtless omitted others of equal or greater importance.

You will excuse the length of the letter from a conviction of its good intention. Hoping this may be the case, with sincerest friendship, I remain

Your most obedient and humble servant.

J. B. PINNEY.

MARYLAND COLONIZATION SOCIETY.

Extracts from a letter addressed by the Rev. JOHN HERSEY, of Baltimore, to the Editors of the Christian Advocate, of New-York.

After a tedious passage of sixty-one days from Baltimore, we arrived at Monrovia in Liberia. Most of our company suffered much from sea-sickness, otherwise we have been mercifully favored with excellent health.

After remaining a few days at Monrovia and Grand Bassa, we proceeded on our voyage, and reached this place (Cape Palmas) on the 11th of February. We found the natives of the country anxious to receive and comfort their brethren from America. Our intention and object in visiting this country, was immediately communicated to the king of Cape Town.—He expressed promptly his approbation of our views, and his entire willingness to receive and accommodate us in his country. The day following, two other Kings having received the information of our arrival, came together, and after Dr. Hall, the Agent for the Maryland Colonization Society, explained the views and wishes of our Society, they all received the proposition with joy; and after the necessary negotiations, which did not continue more than one hour, the Kings promptly agreed to dispose of the entire country (consisting of about four hundred square miles) for a moderate compensation, reserving to themselves only the peaceable possession of their own towns and farms.

One circumstance connected with this prompt and mutually agreeable negotiation, is worthy of particular notice. It was the unwavering opinion of those best acquainted with the native character, that no negotiation could possibly be effected with them, without a supply of rum, to be used on the occasion, and also to form part of the price of their land. When Dr. Hall informed them that we did not use it ourselves, and could not think of furnishing them with an article calculated to injure them, they immediately consented to dispense with it, on condition that they should receive fifty dollars in specie, to supply the deficiency. This was much less than could have been expected; consequently their offer was promptly and joyfully met by the Agent.

Other Kings have manifested not only a willingness, but an anxiety to receive Americans to settle among them. There also exists among many of the tribes, an anxiety to have their children educated. In a word, there is a great and effectual door opening in

this interesting and extensive country, to preach the everlasting gospel.

When we first landed, the great and the small pressed around us, to welcome us, who were really strangers, as friends to their shores and their humble residence. I was particularly interested and pleased to see two or three hundred children, from four to sixteen years old, crowding around, and eagerly reaching their little hands to press mine, in token of their friendship and joy. Although they were naked, *body and soul*, yet their appearance was not offensive, but deeply and solemnly interesting. Their countenances were sprightly and expressive, though deeply shrouded in ignorance. Could this scene have been presented before the public, in our land of Religion and Liberty, it would have produced an overwhelming stream of mercy, composed of men and money, sufficient to fertilize the whole of this dreary region.

An unlimited field is fast opening in this immense continent, where the servants of the Lord may enter in and labor, where they may literally preach the *gospel to the poor*.

It is my fixed determination to spend my days in Africa, unless I can serve this important cause more effectually by a visit to the United States.

The African climate is much more agreeable than I had anticipated. The heat is at all times oppressive in the middle of the day, but the mornings and evenings and nights are generally very pleasant. The thermometer varies but a few degrees at any season of the year. It is very true that all foreigners, whether white or colored, must expect to be attacked by a fever peculiar to this climate soon after their arrival in this Country; but with care and medical assistance, those of sound constitutions will generally pass safely through this ordeal; and after they have become acclimated, they will, no doubt, enjoy as good or better health here than in any of our Southern States.

I have seen sugar cane of very respectable size cultivated by the natives. Corn, cotton, coffee, and rice may be reared in great abundance, and all the fruits of tropical climates. There is nothing wanting to make this Country a comfortable home for our colored population, but money, and a well regulated system of economy adhered to by the Society and her Agents in America and in Africa, and *industry and virtue* on the part of the Colonists. Nothing, we know, however, can be effected in any place or at any time, of a valuable and permanent character, without the aid and merciful approbation of Almighty God—that his smiles will attend every honest effort to civilize and christianize Africa, and to exalt the character and condition of our colored population, we cannot, for one moment, doubt.

MARK OF A TRUE CONVERT.—One mark of a true convert is, that he continues to repent of his sins after he hopes that they are pardoned. All that the hypocrite desires, is salvation from punishment, and when he thinks this end secured, he feels no concern respecting his sins. But the true Christian desires to be saved from sin, and his hatred of sin, and repentance for it, increase in proportion as his assurance of heaven increases. Another mark is, that all disposition to make excuses is taken away. The repentant sinner feels willing to lie at God's feet and confess his sins, without even wishing to excuse or palliate them.—*Payson*.

ROMANISM IN IRELAND.

The following is from a letter of the Rev. R. J. McGee, a clergyman of the Church of Ireland, to the editor of the Dublin Evening Mail. Mr. McGee has distinguished himself by the zeal and ability of his opposition to the government scheme of education for Ireland.

I have just seen a little Romish tract, called *The Little Testament of the Holy Virgin*, published in Dublin last year. Though it has been proved how awfully the Board of Education has given the sanction of Scripture, in the eyes of Roman Catholics, to the idolatrous worship of the Virgin Mary, by their retaining the Roman translation of Gen. iii. 15, as this tract furnishes an additional proof of it, I call the attention of all who value the Bible, and the true worship of God, to the fact. After the preface, the tract commences with a prayer in these words:—

"O! ever blessed Virgin Mary, the avenue of God's tenderest mercies to man! thou wert promised from the beginning of the world to 'crush the serpent's head.'" Gen. iii. 15, &c.

The last page is as follows:—

"My child, I bequeath you *my strength*—it will uphold you in your temptations and labors, if you be but ready to be sacrificed for God."

Firm conviction, that as without Mary you can do nothing, so with her you can do all.

"All powerful Virgin, pray for Ireland."

Now, Sir, when we couple this with the Pope's Encyclical Letter of this year, circulated by the Romish bishops, in which he calls the Virgin Mary "the whole foundation of their hope"—let me ask, what more blasphemous, more abominable idolatry, was ever published in a land called Christian?

The Virgin Mary is here put directly in the place of God—she is invested with omnipotence. "*All-powerful Virgin!*"—she is represented as giving to man strength to overcome temptations and endure labors. The very two texts of Scripture which the Lord Jesus Christ applies to himself, "*without me ye can do nothing*," and which the Apostle applies to him, "I can do all things through Christ, which strengtheneth me," are here applied to the Virgin Mary. The Pope, that arch Antichrist, denies the foundation which God has laid in Zion for sinners, and leaves them no foundation but the Virgin Mary.

CONGREGATIONALISTS OF ENGLAND AND WALES.

The Rev. Mr. Matheson presented to the General Assembly at Philadelphia last week some interesting statements respecting the Congregational Union of England and Wales. Our correspondent has sent us the following report of his remarks:—*N. Y. Obs.*

Mr. M. regretted that his respected colleague was from the state of his voice, unable to address the Assembly at that time. I am aware (said Mr. M.) of the deep interest you feel for our Zion. Of this interest, the appointment of delegates on your part, although they have been unable to attend, and our own kind reception among you, assure us. There are reasons for this interest, and for a perpetual bond of union between us. We both acknowledge the supremacy of

Jesus Christ, and in all fundamental doctrines we are of one mind. With us, as with you, the pastors are elected by the churches, and their support is voluntary.

The Congregational Union of England and Wales includes 1600 churches, and nearly that number of pastors. The number has increased greatly during the past ten years; and we now enjoy general prosperity.

We cannot speak of numerous and extensive revivals as you can, but revivals of religion we have enjoyed, and we come to see with our own eyes and hear with our own ears what the Lord hath done for you, that we, on our return, may gladden the hearts of our brethren with the information.

He referred to the great struggle going on in England in reference to the union of the church with the state. There is, he said, a firm, and he trusted, a hallowed determination to shake off the incubus which had so long rested upon their churches. Never should they rise in unity and efficiency of action for the conversion of the world, until the union of church and state ceased.

As to religious and benevolent institutions, great and growing success attended them. So far as information had been received, there had been an increase the past year in their operations. "We have found," said Mr. M., "as you have, that the more we do in the cause of benevolence abroad, the more we do at home."

The Sabbath schools of the different denominations of christians in England and Wales include about one million and a half of scholars, and seventy thousand teachers. He had heard this morning of the progress of the temperance reform in this country. In this great enterprise, he said, America had gone ahead of the rest of the world; but he was happy to state that in England this cause is moving forward. The societies there include 50,000 members; and of this number 20,000 had been added the past year.

The Roman Catholics, he was happy to state, were not gaining in England by new proselytes. The number of their churches is increasing indeed, but it is only to supply the population emigrating from Ireland to England. The Unitarians have 200 chapels in England, of which 164 were built by the Orthodox, or those who held the doctrine of the Trinity. Only 36 have been built by Unitarians. The number of Unitarians was decreasing.

Mr. M. concluded by expressing the fraternal feelings which he and the body he represented felt for the Presbyterian church in these United States, and his strong desire that this large and increasing church of Christ might go on prospering and to prosper. You have (said Mr. M.) enjoyed precious seasons of refreshing. We earnestly pray that those revivals may be enjoyed by every church in your land, and we implore an interest in your prayers that we may enjoy the same blessing.

Causes of Intemperance in cities and large towns.—I specify as the second cause of intemperance among us, the laws which license men to sell ardent spirits. I propose to examine the propriety of those laws hereafter. I allude to them now for this reason, that in all places, and particularly in cities, they operate to give the sanction of the State to the traffic.—For if a man is licensed to sell poison, and if he

pays a price for the privilege of selling it, his interest requires him to sell as much as possible. And the written license which he holds from the State, and for which he has paid, he will regard as a *quit-claim* of his conscience. For men who engage in this business have usually just so much conscience, and no more, as to be entirely satisfied with the authority of the State. What is in accordance with that law, they will find it for their interest to regard as right. And what may be made to quadrate with that law, they will not be convinced can be wrong. And what is the more remarkable in this case, and satisfies them still more that they are right, is, that the law makes a *distinction* expressly in their favor over other men. The farmer has no such license; nor the merchant; nor the book-maker; nor the brick-layer; nor the carpenter. But the seller of this poison has the *express sanction* of this country; and has that sanction, too, expressed in preference to other pursuits that the State has declared to be wrong. Approach your legislature, and ask for permission to establish a manufactory of *gas* in the chartered limits of Philadelphia,—the answer would be, No, gentleman, such a nuisance would endanger the health of the citizens.—Ask for permission to keep gun-powder in your city, and the answer is, no: approach with it no nearer than three miles.—Ask for leave to establish a lottery office, and the answer is, O no: it is an employment tending to corrupt public morals, and all such offices must be closed. Ask for a race-course, and the answer is, it is a business of infamy, and the State will not be its patron. But ask for a depository where to traffic in the souls and bodies of men—to make paupers, and criminals, and maniacs, and widows, and orphans—to send men to temporal and eternal perdition, and the answer is, as many as you please, and can pay for. Establish them at every corner of the street; on all your wharves; in all your alleys; in all your cellars; accessible to the rich and the poor. Bring the poison, with the profuseness of your hydrant water, to every man's door; and when the drunkard reels, and his family cry for bread, and your victim is in the alms-house, or in the penitentiary, or on the gallows, *plead the authority of the State*. The State that condemns him to the damps of the dungeon, or to the gibbet for his crimes, authorized you to hurry him to that catastrophe if you could. The whole authority of the laws of the land is pledged to sustain you in your business; and in all the results of that business. And the effect is just this,—that there is many a man whom public opinion would frown from this employment, and whose conscience would urge him to an honorable mode of subsistence, could he not plead for it the authority of the law of the land.—*Barnes' Sermon.*

PRACTICE WHAT WE PREACH.

A female teacher in Philadelphia, some years ago, determined to try to bring into her school some of the most abandoned boys in the neighborhood. Among others whom she succeeded in persuading to attend, was one of a company of lads, who were in the practice of spending on the Sabbath, at a tavern, whatever sum they were able to collect during the week. This boy seemed to catch the spirit of his teacher, and resolved to spare no effort to induce one of his associ-

ates, and the worst of them, in whom he felt a special interest, to join him in his new employments. He accordingly used every persuasion, and when the Sabbath came, went to the tavern, and there begged and insisted that he would accompany him to the school. All his attempts were ineffectual for several weeks, although on each Sabbath the Sunday-Scholar went to the tavern, and employed every thing but violence to bring him. On the fifth Sabbath he could only get rid of his importunity by promising to go on the next. But he broke his engagement, and postponed it for another week. The Sunday-Scholar persisted, and at length succeeded in getting him into the school. For the two succeeding Sundays he had to go for the new pupil, but after that he came willingly; his attention was engaged; he forsook his evil companions and habits, and two years after his admission to the school, became a communicant. Whilst this is an apt illustration of the nature of faithfulness, the sequel of this history is full of warning. The boy thus forced into the school is now an active superintendent, whilst the faithful boy by whose influence he was brought, died a drunkard. What a lesson on the words of the apostle, "Every man that striveth for the mastery is temperate in all things. I keep under my body and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway."

LITERARY INSTITUTIONS AMONG THE BAPTISTS IN THE UNITED STATES.

The following is a list of the principal Literary Institutions in our country, founded and fostered by the Baptist denomination. These institutions are not exclusively denominational, the colleges especially.—They are open and free to all. Most of them are, at present, in a flourishing state. A very large number of Academies and High Schools, founded by the Baptists, are not enumerated in the following list:

Waterville College, Maine.
 Newton Theological Institution, Mass.
 Middleboro' Academy, Ms.
 South Reading Academy, Ms.
 Franklin Academy, Shelburne Falls, Ms.
 Brown University, Providence, R. I.
 Connecticut Baptist Lit. Institution, Suffield, Ct.
 New Hampton Lit. and Theol. Institution, N. H.
 Vermont Lit. and Scient. Institution, Brandon, Vt.
 Hamilton Lit. and Theol. Institution, N. Y.
 Haddington Theol. Institution, near Philad. Pa.
 Columbian College, Washington, D. C.
 Virginia Baptist Seminary, near Richmond.
 Wake Forest Institute, Wake Forest, N. C.
 Furman Academy, High Hills, S. C.
 Mercer Institute, Greensboro', Ga.
 Georgetown College, Georgetown, Ky.
 Granville College, Granville, Ohio.
 Alton Seminary, Alton, Ill.

Besides the above Institutions, others are projected, and some of them nearly ready to commence operations:—as Winthrop, Me., Greenland, N. H., Worcester, Ms., Brockport, N. Y., &c. &c.—*Baptist Repository.*

In giving let your object be the necessitous and deserving—your end, their advantage, not your own praise—and your guide, your circumstances and exigencies.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 7, 1834.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This august body has just closed its annual session at Philadelphia. There has been great apprehension for the last three or four years, that this extensive denomination of Christians would be broken asunder. But there appears to be too much wisdom and piety in the great body of the church to be ruled by those ultra measures that have been introduced. A few men of the old school have been spending most of their time for a number of years, in trying to guard the vineyard of the Lord from the inroads of New England *heresy*. But they have not been able to keep it out. The multiplicity of revivals and the facilities of educating pious young men for the ministry, has enabled the *old lie*, who are constantly multiplying and replenishing the earth, to send forth a host of young men, who know no limit to the command, "Go preach my gospel to every creature." The labors of these revival men have been so prospered of the Lord, that they have got possession of the field, while their opponents have done little else than try to keep the bars up. In the first place an attempt was made to break down the American Home Missionary Society, but, like all good causes, it prospered most when opposed, and it has rolled on like the sun, shedding light and life to the world. As a part of the same system, great efforts have been made to break off all intercourse between Presbyterian Christians and Congregational and those who were to be admitted as laborers into the field that was ripe for the harvest, must receive the divine rite from the Bishops at Philadelphia. This, together with the persecution of Mr. Barnes, one of the first men in the Presbyterian church, and some other grievances, induced a number of the brethren in Philadelphia to petition the General Assembly, in order to stop the "contention," to "separate Paul and Barnabas." They accordingly organized a new Presbytery, and recommended it to the fellowship of the Synod of Philadelphia. But the Synod, in the true spirit of Nullification, would not recognize them, but declared the act of the assembly unconstitutional, and placed them again under the yoke of bondage. The aggrieved churches have again appealed to the highest court, and their appeal has been sustained, and again confirmed by a majority of more than two to one.

We hope the minority will now be quiet, and let the churches rest. The voice of the great body is against them, as will appear by the following statement of the Editor of the Evangelist, who has witnessed all the proceedings.

The Assembly of 1832 was distinguished by the uncommon number of members whose years, and wisdom, and high standing in the church, are such as to give peculiar weight to all their proceedings. Hence the general acquiescence in their settlement of the agitating question of the Philadelphia presbyteries. It was the act of the greatest combination of piety, wisdom, and Christian decision, that ever convened on earth.

The present assembly, on the other hand, has fewer gray hairs, and an unusual proportion of young men. By the overwhelming vote with which they sustained the act of 1832, they have evinced that the sons will maintain the principles and walk in the steps of their fathers. On a cursory comparison of the list of members, we do not find more than eight ministers and five elders in this Assembly, who were in the assembly of 1832. Of the Assembly of 1833, who so fully sustained the decision of 1833 only four members are found in the present, and three of them are from Philadelphia. It will further illustrate, at once the changing composition and the uniformity and stability of movement, that characterize the General Assembly, to remark, that we have this year only ten members, seven ministers and three elders, who were in the Assembly of 1831, which first recommended the division of the Philadelphia presbytery, in such a way as to secure the peace of the church. This ought to be regarded as sufficient evidence, that the course of action, so steadily pursued by four successive delegations, has obtained the full sanction of the great body of the Presbyterian church. And as the church has continued her career of advancement in the favor of God and man, we cannot doubt that in the main these proceedings have been agreeable to the will of the Head of the church.

We shall notice in our next some other business of importance transacted the present session. The Assembly was adjourned to meet the next year at Pittsburg.

NEW-HAVEN COUNTY TEMPERANCE SOCIETY—WESTERN DISTRICT.

This Society held its monthly meeting in the Congregational Church in Wolcott, on the 20th of May last. In consequence of unfavorable weather, or for some other reason, fewer Societies were represented than at some of the later meetings. The reports, as far as presented, evinced the same steady interest in the subject, and the same onward progress, which has characterized the local Societies the past winter. The meeting in the afternoon was addressed by Hon. Bennett Bronson and Dr. Henry Bronson. The following resolutions were also passed unanimously:

Resolved, That the prevalence of Intemperance, still in the bosom of our community, notwithstanding the efforts of the friends of Temperance hitherto, imperiously require the continuance and increase of those efforts.

Resolved, That the facts relating to the cause of temperance disclosed at the monthly meetings of this Society, well deserve the serious attention of all who love their country and regard the welfare of their fellow men.

Resolved, That an obligation not to be easily shaken off, lies on the members of the several Temperance Societies, composing this Society, to represent their respective associations in its monthly meetings, even tho' it cost considerable sacrifice of time and personal convenience.

Resolved, That it is the duty of the friends of Temperance in different places where the meetings are to be holden, to make use of special efforts to extend the notice thereof to all persons in the vicinity, and so far as practicable to invite them personally to attend thereon.

J. L. TOMLINSON, Secretary.

If you think twice before you speak once, you will speak twice the better for it.

The annual meeting of the *New-Haven County Bible Society* was held pursuant to public notice, at the Lecture-room in Orange-street in this city, on the evening of the 8th of May, 1834. Rev. Jeremiah Day, D. D. in the chair.

The Report of the Treasurer was read, accepted, and ordered to be published.

The following persons were elected officers of the Society for the year ensuing, viz.

Rev. Jeremiah Day, <i>President</i> .	
Non. Bennet Bronson,	} <i>Vice Presidents.</i>
Joseph Foot, M. D.	
Rev. Aaron Dutton,	
Joshua Atwater, Esq.	
Eli Ives, M. D.	
Rev. Ch. S. Hinsdale,	}
Rev. Leonard Bacon,	
Henry White, <i>Secretary</i> .	
Timothy Dwight, <i>Treasurer</i> .	
James E. Hotchkiss,	} <i>Executive Committee.</i>
Wm. K. Townsend,	
C. J. Salter,	
Wooster Hotchkiss,	

The Executive Committee have appointed Mr. William Stebbins Depositary for the year ensuing. The Depositary will hereafter be kept at No. 107 Chapel-st., in the same building with the S. S. Depositary.

TREASURER'S REPORT.

New-Haven County Bible Society in account with Timothy Dwight, Treasurer.

1833.	Dr.	
April 30.	To Cash remitted J. Nitchie, as a donation,	\$100
	in payment for books,	33 92—
		\$133 92
June 26.	To cash paid for lighting room at annual meeting,	59
Aug. 1.	To cash paid for freight, &c.	
1834.	annual reports,	49
Jan. 25.	To cash remitted J. Nitchie,	130
May 7.	To do. remitted do.	200
	To balance to new account,	11 79
		\$476 40

1833.	CR.	
April 30.	By balance from old account,	127 83
June 4.	By cash received from Bible Society N. Madison, by J. H. Benton, Tr.	9 65
July 10.	By cash from a friend to the Bible cause, by H. White, Esq.	5
23.	By cash from Irad Bronson, for himself and others,	5 50
Oct. 4.	By cash from S S children in Southington, by T Clark,	2 25
5.	By cash from Bible Society Northford, by E Harrison, Tr.	15 32
17.	By do. from do. Bethany, by T Smith,	13 73
29.	By do. from do. of First Ecclesiastical Society in Madison, by Hubbard Scranton, Tr.	85
Nov. 7.	By do. from ladies in Cong. Soc. Middlebury, to constitute Rev. J.	
1834.	Atwater member for life,	39 50
April 9.	By do. from Bible Society of Middlebury, by M Bronson, Tr.	45 10

21.	By do. from do. of East Haven, by Rev. Mr. Dodd,	15 12
24.	By do. from do. of Guilford, by Martin Seward,	57 40
30.	By do. from do. of Derby, by B. Gates, Tr.	64
		\$476 40
	Errors excepted,	T. DWIGHT, <i>Treas.</i>

For the Religious Intelligencer.

PHILOSOPHY AND CHRISTIANITY.

It is improving to the moral constitution and character of man, to search out the foundations of those principles which constitute the fabric of human knowledge. Such an employment also gives strength and vigor to the understanding, and gratifies that natural principle which prompts to investigation and inquiry. Though all knowledge is acquired by the use of the same faculties, yet this knowledge is susceptible to a grand distinction with respect to its origin. What is called philosophy, in the confined use of the term, is based upon the unassisted operation of the intelligent faculties of man; it meddles not with those things which were at first sealed up in the mind of God, and in the bosom of angels. It is true that the word philosophy may embrace *all truth*; yet when placed in contradistinction to revealed knowledge, its extent is more limited. Here then are two classes into which abstract knowledge is divided;—and to these two classes may be applied the terms *Philosophy* and *Christianity*. They are both in their elements and essence worthy of comparison with the natural element of light; but the one is the lamp, burning upon the altar in the temple at Jerusalem,—the other is the sun, blazing upon the altar in the temple of the universe.

Let us look for a moment at this distinction, to ascertain whether it is a legitimate one.

I. Philosophy reasons only in this material scene of things. Human science is a series of demonstrable truths, appealing to the unaided reason of man for evidence of their existence. Our knowledge of the material heavens is gained through the medium of the senses, and by mathematical calculations. We estimate the dimension of the stellar orbs by the sole power of reason. It is our mental energy that bears us onward in our flight from world to world, from system to system, and (to speak with a figure,) from immensity to immensity. The nature of the fluid called light, is an object of philosophical inquiry; its subtleness, its immateriality, its manner of operation, its power of imparting beauty and glory, to what was before marked with the lineaments of gloom and deformity.

The air, giving life, or conveying to the bosom the seeds of death, is subject to the dominion of philosophy. The ocean is surveyed by the intelligent and far-reaching eye of man; every liquid becomes a field of investigation; even the drop of water is made a source of knowledge. The solid earth is measured and moulded according to the will of its intelligent lord; the wonders of providence are brought to view by his mind, the process of vegetation, the decay and reproduction of inanimate beings, and the eternal cause of mutation which is every where going on, are clearly demonstrated. The

myriads of orders of animated beings who throng the air, and the earth, and the ocean, from the most minute to that noble being *Man*, are comprehended within the domain of philosophy. The natural sciences are all the creation of the faculties of human nature. The mathematics rest upon the most absolute demonstration; every proposition, however abstruse or simple, is squared by the rule of true reason; the most profound problem indicated in an algebraic expression, is as capable of establishment as the simplest elementary operation. Moral science claims a nearer kindred with Christianity than any other species of pure human knowledge; but let it be considered that its positions must be sustained by reasonings from sensible evidence, from outward indications, and from the abstract study of the operations and phenomena of the world within,—I say, let these things be considered, and the chain of sympathy is severed. Moral philosophy may speculate upon the principles of right, and the obligation of virtue; she may conjecture and reason concerning the character of God, and the scenes of another world: but her arguments are drawn from an earthly fountain,—her truths are branded with the impress of earth.

II. Christianity is a child of heavenly parentage: she is the offspring of the love of the Eternal Father. As it was the design of the gift of intelligence to elevate and dignify the natural constitution of man, and display the glory of God,—so it was the design of Christianity to raise the moral character of the creature, and to exalt him to some measure of affinity to his perfect Creator. The system of Christianity embraces many subjects of infinite import.—The natural and moral qualities of Jehovah, as exhibited in the work of creation—the benevolence of the design, and the consummate intelligence and power displayed in the work itself; his justice and mercy, blended in one overwhelming view in the work of redemption; and the perfectness of his moral government, to be demonstrated at the last day—are all uncovered to our view by the power and condescension of that Being himself. The aerial glories, the glistening beauties, the uninterrupted harmony, and the absorbing bliss of heaven; the being of angelic spirits, the moral order and subordination that prevails among them, are truths sealed to us by an unerring witness. The system of retributive, yet pardoning justice, that is established in the moral universe, is made more perspicuous than philosophy, even in her brightest perfection, ever dreamed of making it. Moral principle is infused with new life and energy by the vital impulse of Christianity; and FAITH becomes substantial, visible, sensible, experimental demonstration of the eternal elements of truth.

But notwithstanding this distinction between philosophy and Christianity, there is no essential difference or contrariety between their testimony. The distinction consists in the sources from which they are derived. Like two converging lines, they spring from different points, but gradually approach each other, till they unite, and give the soul an unvarying direction towards the throne of infinite love. Allow me further to illustrate this point.

Philosophy and Christianity are two guardian spirits

sent from heaven to govern the moral destinies of man. The first was sped on her errand of love on the natal morning of our earth. She took her flight towards paradise; and infused into the "living soul" of Adam the love of wisdom. This ennobling principle she sustained in the mind of man for successive ages; she guided Moses in the government of Israel, and dictated the philosophic and moral sentiments which fell from his pen; she gave power, both spiritual and political, to holy David; with her wand, she moved the gentle zephyrs which played round the head of the contemplative Plato: she was a spirit present with Socrates in his meditations; she guided the hand which framed the legal fabrics of Greece: her mild influence was felt in Egypt: in Rome, Cicero bowed his head at her shrine; and the earth was beautified and ennobled by her meliorating power. But yet, moral darkness reigned; moral guilt desecrated the proud temples of philosophy.

Therefore, it pleased the moral Ruler of heaven and earth, to send into the earth the angel of Christianity. Though the spirit of philosophy sat mistress of the world, she lamented not the approach of one, whose empire must be co-extensive with her own. She hailed the advent of her sister seraph with thrilling joy; she bid her welcome as a fit partner in the moral guardianship and restoration of a race of fallen intelligences.

What God hath joined, shall man put asunder? No; let no presumptuous being attempt to disturb their perfect concord—their eternal harmony!

PHILOLETHES.

For the Religious Intelligencer.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Solomon.

Mr. Editor—Whereas reports are in circulation, respecting a memorial signed by ladies of Bethlem, Conn., and presented to individuals in said town, brethren in the church, who continue the practice of vending ardent spirits; and whereas it is believed these reports are intended to injure the cause of temperance in this vicinity:—in justice to that cause, and in justice to the subscribers of the memorial, a true copy of it is presented to you, with a request that you would publish it in your paper. It speaks for itself, and the public will have an opportunity of seeing it, (stripped of the disguise with which the tongue of slander has arrayed it,) and of judging for themselves, of the motives by which the subscribers were actuated, in presenting it.

A FRIEND OF TRUTH.

The ladies of Bethlem, whose names are annexed to this petition, feeling grieved by the course you pursue, in vending ardent spirits, which course they believe to be destructive to the bodies and souls of their fellow creatures; and earnestly hoping that by the blessing of God upon this effort, you may be induced, faithfully and prayerfully, to consider this subject; have thought proper to take this method of testifying their disapprobation of your conduct in this respect; and also of manifesting their affectionate desire to promote your best good.

Information on this subject abounds. They do not expect to throw any new light upon it, but they would

earnestly entreat, that you would faithfully examine the word of God, which you profess to take as the rule of your conduct, and that you would entreat Him, in whom all wisdom dwells, that He would *show* you your duty, and *dispose* you to do it.

They beg that you will then, influenced by that "love to God, and good will to men," which this course is calculated to produce, endeavor to view this subject, as you will view it, when the light of Eternity beams upon it, when you are called to bid a final farewell to all earthly scenes, to leave all your earthly possessions to those that shall come after you, and stand before God, to be judged according to the deeds done in the body. They feel persuaded, that would you seriously and solemnly bring the subject before your mind in this light, and examine it, the result would be most happy to yourself, and beneficial to community.

AFFECTING CASE OF THE EFFECTS OF INTEMPERANCE AND THE WANT OF DECISION OF CHARACTER. From an Address, entitled, "The Temperance Society a National Institution for *Decision of Character*—By the Rev. John A. Yates, Professor of Oriental Literature in Union College."

It is nearly 20 years since, a youth from the interior of the country, was sent to one of our populous towns to complete his academic and collegiate education. He was the only and beloved child of a widowed mother. He possessed talents of a high order, industrious habits, pleasing address, a joyousness and hilarity of disposition which gathered around him a numerous circle of friends and associates. As his mind developed itself, he exhibited a fascinating power of conversation, and that brilliancy of wit which has always exposed its possessor to the temptation of conviviality. With the ardor of his temperament, and beyond the reach of parental restraint, he yielded to these temptations and fell into painful and frequent excesses. It was agonizing to see the fangs of the destroyer first imprint themselves upon a victim so costly. At this time, he received those kind and tender remonstrances, which can be dictated only by a mother's heart, and written by a mother's hand. He was melted. Weeping and kissing the letter, he made a vow to reform. He did so; but in his attempt he found no sympathy—none with whom he dare converse on his reformation. Obligated not only to resist an incipient habit, but also to sacrifice the enjoyments of friendship—he relapsed. His career increased in rapidity, and he was shortly after obliged to leave the institution of which he was a member, and retire to a neighboring village. In that place, he was accidentally visited one evening by a classmate. "I am the most miserable of all beings," he exclaimed. "Here is a letter from my mother, in which she forbids me her presence forever, saying, that it will kill her to see her only child a profligate son. I would like indeed to die. My prospects are blighted, and if I live, I shall be nothing but a poor driveling wretch." He was urged to attempt his reformation, from considerations of his youth, and the natural reflection, that the severe measure of his parent was suggested in the agony of maternal affection for his recovery. He did reform; was restored to college; received his degree; returned home; commenced his professional studies, and once more revived the fond hopes of his devoted parent and affectionate friends. But during all this time, he had combated his habits and his passions *alone*; no one seemed to encourage him in his reformation—no one gave him a smile of approbation, and still less could any one be found to whom he could express his fears or his hopes, and find that sympathy in his feel-

ings, without which friendship and affection are spiritless, and a mockery. But if none stood by him in his career of virtue, hundreds were found to give strength to his temptations, and zest to his forbidden pleasures. He fell. One relapse followed another, until a fearful career of profligacy was the result, in which he sought the city of New York, as a wider field for the indulgence of his habits.

Two years after this event, the same person who had visited this young man, in a village near the college, was traveling through the city of New York, to the interior of New Jersey. Going on board a steam-boat, his attention was attracted to a person stretched on the deck and wrapped in a cloak. His curiosity was excited, and approaching the individual, he was shocked at recognizing, in the bloodshot eye and haggard countenance, the features of his College companion. He arose, and though partially inebriated, was conscious of his situation. "Are you here?" exclaimed the young man. "None no more preaching—no more advice—my best friend is my bottle." "What are you doing, and where are you?" inquired the other. "I've been in New-York and am now going to Philadelphia to see my friend D——. You know him; we have had many a merry hour; I mean to have another. My physician says, I must shortly die with my present habits; the best advice he ever gave me, and I think I may as well die in Philadelphia as New York." He was beyond the reach of expostulation, and an hour afterwards in a state of sottish insensibility. He went to Philadelphia; visited his friend; was received with kindness and cordiality. "My dear friend," said he, "I have come to see you and revive old times." "I am rejoiced that you have come," replied the Philadelphian. "I wish you would stay with me, but do not allude to old times—they comprise the most painful period of my life, and the recollection is attended with shame and repentance." The poor young man now *felt himself alone in his dissipation*, and accordingly yielded to the entreaties of his friend and resolved to reform. He did so for the third time; returned home, and raised his mother from a bed of sickness, to which she had been reduced by his profligacy.—*But he stood alone.* Again in a thoughtless moment, he touched the maddening poison, and for the last time, relapsed—a moral maniac! He rushed from his native village; went to New York; from thence to New Orleans, as a deeper sink of pollution. There harrassed with debt, haunted by remorse, and maddened with habits, he fled to Cincinnati. In that place, he, who had commenced, a few years before, a life, with prospects clear and unclouded—with wealth—with talents—with friends, became, through the *want of decision*, a begging pauper—a loathsome sot—supported by the refuse of the town—a gross pander of sensuality—until, passing through the main street, he laid down, at noon-day, in the kennel, for his couch; its putrid filth for his pillow, and—*died.*

His mother! his mother! She rests, with a broken heart, under the green sward of the village church yard. Good God! what will Thy book of remembrance unfold for poor fallen, sinful man!

IT DOES NO GOOD AT ALL.—A gentleman in the city, who was in the habit of drinking his brandy and water, *moderately* of course, had a negro servant who was a model of sobriety. But a few evenings ago, the gentleman came home and found *Jim* very drunk. The next morning the offender was called up for an explanation. He came forward with a peculiarly distressed and mortified look, and when inquired of what this meant, he replied, "Why, master, I see when any thing troubles you, or you feel bad, you always drink brandy amazingly. Well, yesterday I broke one of your china platters, and I knew you would be

sorry, so it troubled me. I felt very bad indeed, and I thought I would take some brandy too; so I kept drinking, and drinking, and I got drunk before I tho't. But it did no good at all. For I feel just as bad about the platter, and then I am mortified to think that I should get drunk. *It does no good at all to drink when you are in trouble.*

The gentleman said that he was so struck with the honest simplicity of the negro, and the good sense of the conclusion, as well as with the evil influence of his own example upon those beneath him, that he was determined to banish his brandy for ever, and is now fully convinced that "*it does no good at all.*"

Sailor's Magazine.

From the New York Observer.

OBITUARY NOTICE OF ANN MARIA HENRY.

Died at Ballston, N. Y. on the 13th inst. Miss Ann Maria Henry, aged eleven years and nine months, daughter of the late Rev. Thomas Charlton Henry, D. D. of Charleston, S. C. and Mrs. A. M. Henry, now of the former place.

In the character, life and death of this disciple of the Lord Jesus, there was much of deep and peculiar interest. A child dedicated from the birth to the covenant God of her parents, the subject of many and fervent prayers, and trained in the nurture of the Lord, she with the first developements of an early mind gave evidence of being a child of grace—evidence which till the hour of her entrance into the glory of her Redeemer, was, "as the shining light, that shineth more and more unto the perfect day." With the diffidence of herself, however, which is so amiable a feature, and favorable evidence of true piety, it was not till within a few months of her last illness, that she entertained any confidence in her own experience of renewing grace. During the course of a continuous series of religious services held in the Presbyterian church at Ballston, in the latter end of winter, and in which a time of refreshing from the presence of the Lord was enjoyed, she obtained a lively hope in Christ. It has been remarked, however, by her most intimate friends, that the change, at that time observed in her religious exercises and deportment, was not marked or characteristic; but only in an increased measure of faith, love, fervency of spirit, and enlargement in prayer. It is confidently believed, that it was not then first that she was "quickened together with Christ;" but that what she, diffident of former experience, supposed to be the first quickening of life, was a reception of "the spirit of adoption," witnessing with her spirit that she was a child of God; which God, purposing so soon to take her home, then gave her, that in her dissolution she might be freed from bondage through fear of death, and might have joy in the Holy Ghost.

Thus satisfied of her membership in the family of God, she looked forward to the communion Sabbath, on the 4th inst. with an earnest desire and joyful anticipation of uniting herself in a personal profession with the church. From this she was prevented only by her last illness. In relation to it she remarked; "I am provisionally prevented. It is a subject on which I feel so deeply that I cannot dwell upon it, —I cannot speak of it."

It is an interesting fact in her history, that from early childhood she manifested the deepest interest in

the cause of Christian missions. All information in relation to their state and progress she sought with eagerness: her heart was especially drawn out in prayer to God for the conversion of the heathen world. At her own instance she adopted a system of self-denial in relation to certain articles with which she had been indulged, asking the privilege of appropriating to that cause the avails thus saved: And though well-informed in relation to the privations and hardships of the missionary life, she fondly cherished the hope of herself going as a missionary to the heathen. But God had purposed to take her to a communion where she should behold her Redeemer, not by faith but by vision, not darkly through the glass of ordinances, but openly face to face, and to the service of the upper sanctuary.

In her last illness and death, there was much of the earnest of the heavenly inheritance. They were "full of glory." Though her bodily sufferings were intense, her patience in enduring them, was signally exemplary, and her submission to the Divine will entire. On one occasion, lying apparently in meditation, she, with strong energy of expression and manner, said; "I do submit—I have wholly submitted in this sickness to the will of God." On another occasion she said to one of her physicians, "Doctor, I want you to tell me exactly what you think of my case; I am willing—I am ready to die at any moment; and repeated the stanza.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

On the physician replying, that there was no probability of her recovery,—that he did not expect it, a smile of unmingled satisfaction played over her features. At another time, in reply to an inquiry on the subject, she said

"Sweet to lie passive in his hands,
And know no will but his."

And at another, "I am willing to live, and I am willing to die—and I am willing to suffer pain, or any thing that will be for the glory of God." At another time she spontaneously said to her mother; I should be disappointed if I should not die. But I would have no will of my own. I would have it ordered for the glory of God; and with an emphasis and energy of manner which marked all that she said on these subjects, she added, "If I live, may I live to his glory; and if I die, may I die to his glory."

She had a very strong "desire to depart and to be with Christ." The only thing which gave her any wish to live, was concern for the bereavement of her mother. Filial affection was one of the most strongly marked traits of her character in life. On returning from the interment of her lamented father, she, then a child only six years old, repaired to the room of her bereaved mother, and as she entered, fixing her eyes steadily on her, approached her, and with an unfaltering voice and a dignity of manner almost inconceivable in a child so young, while her own eyes were filled with tears, said, "Mamma do not weep, I will be a comfort to you." And well did she redeem the pledge thus nobly given. This beautiful, and lovely feature of character, under the improving power of sanctifying grace, gained strength in death. Some

one remarked in her hearing, "Anna seems like the Apostle Paul, being in a strait betwixt two, having a desire to depart and be with Christ, but feeling it needful for her mother that she should remain." With great emphasis she said; "*Exactly.*" At another time being asked by a friend who watched by her bed side, if she was resigned to her sickness, she said "If I knew that I were to die this night I could not shed one tear. Were I to cast a look behind, it would be for my mother." At another time she said to her mother, "How sweet, how delightful would it be if we could go to heaven together. But mamma we must wait God's time. His time is the best. We shall soon meet again;" and asked, "Mamma do you feel willing to give me up?" On her mother's replying in the affirmative, she with transport said; "O I am so happy, for I am so anxious to get to heaven." Her mother withdrawing in tears, a sudden change passed over her before joyful and heavenly countenance, indicating the deepest distress, and even anguish of soul. A friend observed; "Anna, something seems to oppress your mind; be frank and say what it is." She replied with a deep sigh, "If any thing distresses me," with emphasis repeating, "if any thing distresses me, it is mother. I said a moment since that I wished to die; but I would live for my mother." At another time she remarked to her uncle, Rev. J. K. Davis, that during the first week of her illness she had felt great anxiety for her mother. On his replying, "If God sees fit to remove you, he will take care of your mother;" she said with great earnestness; "O, uncle, please tell dearest mother *that*," repeating, "*tell her that.*"

Being asked by a Christian mother for a message to her daughter, who was without hope in Christ, she, being in great bodily suffering, said: "I cannot speak." But after a moment's hesitation, said: Tell her that I enjoy all possible peace of mind;" and turning towards her with a sweet smile, said: "Add what you know I would say." A day or two after, recurring to the subject, she said: "Tell her from me, that she is in a most dangerous situation, and that she must now give up her heart to God."

The day but one before her death, the family were assembled in her room to witness her dissolution, which was then supposed to be near. While suffering intense pain of body, and unable to converse, her countenance assumed a most heavenly expression. She continued to smile unceasingly, for an hour and a half, on her mother, her little brother, and occasionally on other friends, who surrounded her bed. During this time, one remark only she uttered: "*I am happy—just as happy as I can be.*"

Her dissolution was eminently peaceful and joyous. This appearing at hand, her mother said, "I commit you into the hands of Jesus." She embraced her mother in her arms, and would have so died, but for the interposition of friends to allow the inspiration of air. In a moment she was at rest.

Such were some of the last hours of this child of God. The words so indicated were verbatim her own. But it need hardly be added, that words cannot convey any adequate representation of her voice, manner, expression, and the shining effulgence of her countenance. These, it would require the strings of a harp before the throne, the hand of an angel, and the light of heaven, with which her countenance was

irradiated, to represent and portray. Truly, powerful is the grace of God, and, "Blessed are the dead that die in the Lord."

American Colonization Society.—We ourselves belong to the Gradual Emancipation Society formed in this State a few months since; but we never dreamed that becoming a member of that Society, was to be regarded as an acknowledgement that we had become hostile to the American Colonization Society. Our view was then, and still is, that they are kindred institutions, aiming at the promotion of the same grand object. Why should they not harmonize? Why should they not act in concert? Admit the fact contended for by some, that the American Colonization Society is inadequate to remove the deadly evils under which the country is groaning in consequence of slavery. Does that furnish a rational argument in favor of hostility to that society, or even a withdrawal from its support? We have no idea that the American Board of Commissioners or the Western Foreign Missionary Society can, separately or combined, ever supply the demands from the heathen world for missionaries, yet what man in his senses would make that a ground of loss of confidence in these noble institutions, and withdrawal of support from them?—*Western Luminary.*

Connecticut Theological Institute.—We are authorized to state that the Rev. William Thompson, of North Bridgewater, has declined the call to the professorship of Biblical Literature in this institution. —*Boston Recorder.*

Since this extra was commenced, says the Temperance Intelligencer, we have received the following letter from the Lord Bishop of London, one of the patrons of the British and Foreign Temperance Society. We are confident it will be read with interest.

LONDON, 18th March, 1834.

Sir—I am sorry that I have suffered your obliging communication to remain so long unanswered, owing to an accidental oversight. I beg to thank you for the interesting publications you have sent me, displaying at once the means which have been employed in America to promote the cause of Temperance, and the signal success with which the use of those means has been blessed. In this country, our progress towards reformation is less rapid and striking than it has been in yours; but the difference, which may be accounted for by the different state of the two countries, is not such as to discourage us from continuing our arduous labors to oppose the most formidable enemy to the virtue and happiness of the people.

I trust that before this reaches you, you will have received from our secretaries a more detailed account of the operations of the British and Foreign Temperance Society, together with a number of its publications. The American "Circular to Emigrants," is reprinted here, and is regularly on sale, as is also the tract "Ox Discourse." It is found, however, that a greater effect is produced on the public mind here, by facts and arguments drawn from the state of things at home, than by publications which come from a distant country, however striking and able. The case of America has, however, been the ground upon which the advocates for temperance societies in this country, have been able to take their strongest position—the experiment having

been there tried on a very sufficient scale, and with the most triumphant success. The friends of religion and humanity in this country, take a lively interest in all that concerns the moral state and social welfare of America; and I trust that there is a growing disposition to remember and to be influenced by our national relationship to each other. That our only rivalry may be that of advancing the cause of our great Master, and the interests of charity, is the sincere wish and prayer of

Sir, your ob't faithful serv't,

C. J. LONDON.

E. C. Delavan.

Revivals.

From the New-York Evangelist.

ASHBURNHAM, MASS.

Mr. Leavitt:—I wish through your paper to tell the world what the Lord has done for the people over whom I am placed as a watchman. Two years last fall, which was previous to my being settled here, the church held a protracted meeting of four days continuance; in which the church was somewhat strengthened by a few additions to its communion. Still it was a very inefficient church; stupidity and worldly mindedness reigned triumphant, and few efforts were made to convert sinners to God. During the past winter, some began to feel that it was high time to awake out of sleep, and adopt some decisive measures to advance the cause of Christ. A protracted meeting was resolved upon, and Rev. Horatio Foote invited to labor in it. The preaching was all done by him. The meeting commenced the 10th of April, and continued eleven days. The weather was delightfully pleasant, and such a time this town never saw before. It will doubtless be looked back upon by many from eternity as the most important period of their lives. After the meeting had been in progress two or three days, we saw evidence that the Lord was in the midst of us, especially with his people, preparing them for the work that was to follow. We had no meeting for inquiring sinners until the sixth day. Here we saw unequivocal evidence that the Holy Spirit was striving with sinners; about eighty were present. This meeting was not designed for those who were simply anxious about themselves; those who had complied with the conditions of salvation and those who were willing to comply and do their duty, were invited to the inquiry room. Thus it operated as a test; and shut out many who were anxious, but were unwilling to close the controversy which they had been carrying on against God and his government. The preaching was designed to meet the case of such. After explicitly stating to those in the inquiry meeting what conversion is, and what it is to comply with the requisitions of the gospel, about 250 persons at different times signified that they had complied with these requisitions; with what sincerity God only knows, and the judgment day alone will reveal. This number excludes those who professedly submitted to God in other protracted meetings. Nor do these 250 persons all belong to this town; some of them lived 25 miles distant. The religious aspect of things here is very much changed; and I doubt not this protracted meeting will form a new era in the history of the Redeemer's kingdom in this place. The subjects of this work are of different ages, from the child to the

man of grey hairs; they were however chiefly adults.

In reading the accounts of great and extensive revivals of religion where sinners in large numbers are converted, I have often thought that the world would be benefited by being told what are the means that God so signally blesses; I have wished that I could be let into the secret so far as the agency of man is concerned. I will make a few suggestions, hoping that my brethren in the ministry will be induced to put forth decisive efforts to convert men to God; and that the churches of our Lord and Savior Jesus Christ will fully believe that God is a covenant keeping God, and that the cause of the Redeemer may be promoted if they will do their duty.

1. The preacher occasionally in his sermons spoke of the duties and obligations of ministers. This practice of his has been objected to by some; but no reasons that I have heard of are of sufficient weight to condemn the practice. It is said *first*, that it tends to create divisions among ministers and churches. Suppose it does create divisions! must every thing be abandoned that occasions divisions? If so, the world's conversion must stop in its forward progress and take a retrograde march. Was the Savior afraid of making divisions? If a minister is preaching to a congregation where several clergymen are present, why may he not tell them how he thinks they ought to preach in order to convert sinners—to avoid certain errors—to give more prominence to certain truths—or present them in certain other combinations? Few men are so wise on the subject of converting sinners to God, that they have nothing to learn. Perhaps some would be profited by the suggestions of a man of experience and reflection—and it is certainly better that some should be wise in winning souls to Christ, than that all should be ignorant—far better, though divisions should result.

But it is said, *secondly*, that this practice lowers ministers in the estimation of their people.

A preacher specifies some sins and backslidings of which ministers are some times guilty. If the ministers before him are not guilty in the particulars specified, the people will see that they are not, and it will tend to inspire a greater degree of confidence towards their ministers. But if they are guilty, then they ought to know it that they may repent; the people ought to know it that they may see to what end they are hastening. A good minister will not object to have his people informed respecting his duties and obligations; he is willing that they should expect a great deal from him; that they should have a high standard of ministerial faithfulness. I do not think that this practice does mischief in the respect now spoken of; for a good man who has backslidden will repent when his sins are pointed out, and this will inspire more confidence in him; and if he is a bad man, the sooner he is lowered in the estimation of his people the better.

The influence of a minister over his people is certainly very great, and I do not wonder that this brother wishes to have ministers act right, and feel right; for when they do, one great obstacle to a revival of religion is removed out of the way.

2. Brother Foote, for the first 3 or 4 days, directed his preaching principally to the church. His object was to induce Christians to take a right attitude before God and before the world. He set our sins and

backslidings before us; some of us saw our guilt and confessed it to God and each other, and mingled our tears of penitence together. Some have thought that we should be a little careful how we reprove Christians publicly before the world; lest the impenitent think that there is nothing in religion. But many of them think this already; they have made this inference from the wicked lives of professing Christians. And now shall we cover up these sins, to try to make the world believe that these backsliders exemplify the religion of the gospel? We can never succeed if we do; thousands in Christian communities are feasting on the sins of backsliders, and stumbling over them to perdition. For one I am satisfied that stupid, backsliding professors should be reprov'd and exhorted to repentance: that this should be done publicly, and the impenitent told that they do not see religion in the lives of professors around them: that for this they must go to the Bible—to the lives of holy men recorded there—to the life of Jesus Christ. How else can we get hold of their consciences? how else can we take away the inference that there is nothing in religion, but by inducing Christians to repent and do their duty? Christians from the very commencement of this meeting had a high standard of duty set before them. They were directed to labor for God; to put forth decisive efforts to convert sinners, and accompany these efforts with agonizing prayers. And when God's people do this, is it at all strange that sinners are converted? From histories of revivals recorded in the Bible should we not expect this; and if all the ministers and churches in the land would repent of sin, humble themselves before God and before men, and with decision and boldness do their duty, would not the land be revived? I am fully satisfied that in order to see sinners in any considerable numbers converted, the way of the Lord must be prepared among his people: and in order to do this, their guilt must be exposed; it must be repented of, and forsaken by them. One secret of this brother's success is, that he labors with the church until he can get some (if not all) to co-operate with him.

3. Another reason for the success of Mr. Foote, is, that in almost every sermon to the impenitent he answers with great clearness the question, "What must I do to be saved?" He does not deny the necessity of the Spirit's influences, as some have reported. He teaches that without these influences none are converted: he prays for these influences, directs Christians to do the same, and so to live that the Holy Spirit can stay with them. But while he teaches this, he also teaches that impenitent sinners have something to do in order to become Christians. He tells them definitely *what* to do. He brings God to the view of men in the capacity of their moral Governor: shows them that they are bound to obey his laws: shows them moreover that they have transgressed; that they are rebels against God, alienated from him in their feelings and affections; he tells them as Paul did, that they must be reconciled to God. He tells them to go to God with broken and contrite hearts, confessing and forsaking their sins, and trusting in the atonement of Jesus Christ "for the remission of sins that are past." His preaching is not of that kind which consists in an attempt to excite the animal feelings, but directly the reverse. It is doctrinal and argumentative, i. e. doc-

trinal truths presented to the comprehension of common minds. It is presented for a specific purpose—to let sinners see what feelings they must possess, and what actions perform. I think this course right. Let the truth be presented in the strong light of common sense, so that sinners shall see it to be the truth, avoiding a metaphysical dress. And "why should it be thought a thing incredible," that the Holy Spirit should accompany such truth to the minds of sinners, and when thus accompanied, that they should repent. Or is it true that the probability of a sinners conversion is increased just in proportion to the degree of darkness that hangs around the way of conversion—the way of salvation.

So far as the testimony of this meeting is concerned, it would seem that the great secret of promoting revivals of religion, is to induce ministers and Christians to feel right, and do right, and tell sinners so plainly that they cannot help understanding, *what they must do* to be saved. I send you this communication, grateful to God that he sent this brother to labor here: hoping that it will induce others to open their doors to this brother, and bid him welcome.

Yours, &c. GEO. GOODYEAR.

May 7, 1834.

From the New-York Evangelist.

CHESHIRE, CONN. May 1, 1834.

MR. LEAVITT:—I intended to send you a detailed account of the revival now in progress here, for the Evangelist. But such things are so common that perhaps it would not now be advisable. You may however say at present, if you choose, that a revival has been in progress here since about the 10th of March last. It was manifest in the church two or three weeks before we knew of any cases of awakening. We held a protracted meeting, (the third we have had within three years,) which was greatly blessed. About one hundred have expressed a hope that they are born again; and about fifty are to be propounded for admission to the church the next Sabbath.

It is worthy of remark that the presentation, at different times immediately before the revival, of the claims of the missionary cause and of the American Bible Society, seemed to be instrumental in bringing the church into that spirit of prayer and willingness to labor for God, which he has since owned and blessed to the salvation of many souls here. The work still goes on. Meeting of inquirers last evening, the largest we have had.

Yours affectionately, JOSEPH WHITING.

Cincinnati.—On last Sabbath, there were added to the Sixth church, under the care of the Rev. Mr. Mahan, 38 persons, of whom 32 were on examination.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, very suddenly on Saturday last, Mr. Abel Weed, of Newtown, aged 55.

In this city, on the 28th ult. James Henry Cummings, son of Mr. Thomas Cummings, aged 2 years and 2 months.

Poetry.

From the Mother's Magazine.

A MOTHER'S TEAR.

Earth has no eloquence so strong,
 Deep, soul affecting, yet so clear—
 That yields far deeper than the thought—
 As a kind mother's melting tear.

Oft, when a wayward, stubborn child,
 I've scorned reproof, despised control—
 A tear has made me tame and mild,
 And bowed with grief my inmost soul.

Oft when I broke her gentle laws,
 And turned regardless of her frown—
 A tear would advocate her cause,
 And break my will, and melt me down.

Say, reader! hast thou ever mourned
 When thou hast made a mother weep,
 On anguish's pillow never turned,
 And sought in vain for soothing sleep?

Proud one! whose heart is cased in steel,
 Hast never own'd an earthly fear—
 Tell me if thou didst never feel
 When thou hast caused a mother's tear?

If thou art not of stygian stain—
 Go hie thee to another sphere!
 No heart should dwell in earth's domain
 Impervious to a mother's tear.

New-York.

C. W. E.

THE RELIGIOUS INTELLIGENCER.

We could write a new Prospectus for our paper, but it would not alter its character or its terms. We therefore republish the notice as it stood last year, for the instruction of new subscribers, and remind old ones of their obligations.

The Religious Intelligencer was commenced in 1816, and has been continued longer than any other weekly paper in the world, which has been confined exclusively to religious intelligence. At that time a religious paper was considered a novelty, and the undertaking a doubtful experiment. But since we led the way, more than one hundred weekly papers, within the sphere where ours first circulated, have adopted the plan of appropriating a part of their columns to religious intelligence.

We have steadily adhered to the original plan of confining our paper to subjects suitable to be read on the Sabbath, and best calculated to promote the cause of religion. We do not approve of mixing religion and politics together.—It tends, greatly, we believe, to bring the business of the world into the Sabbath, and promotes a habit of light reading, which is substituted by many, for the sober truths of religion and eternal things.

CONDITIONS.

The Religious Intelligencer is printed on a large imperial sheet, with a fair type, and issued every Saturday, each volume to commence the first week in June.

The paper will be paged and folded for binding; each sheet making sixteen large octavo pages, or 832 pages in a year, with an index at the close.

The price of the paper, exclusive of postage, is two dollars

a year if paid in advance, or two dollars fifty cents, payable in three months from the time of subscribing. Agents who are responsible for six copies, will be allowed the seventh gratis, and ten per cent for all over that number.

No subscription will be taken for less than a year; and all arrears must be paid before any paper is stopped.

Subscribers to the present volume, who do not give notice to the contrary before the last number is issued, will be considered as subscribing for the next.

All letters to the editor must be Post-paid.

RECOMMENDATIONS.

We regard it as the plain duty of every Christian family, not in abject poverty, to take a religious newspaper. To an American Christian in the nineteenth century, the stated reading of some weekly record of the vicissitudes and spreading triumphs of the church of God, ought to be, as it were, among the necessities of life. He who voluntarily deprives himself and his family of this source of true enjoyment, and this means of personal improvement, may well inquire whether he is not unjust to himself, and guilty of not providing for his own household.

The Religious Intelligencer, published in this city by Deacon Nathan Whiting, is a paper which we can cheerfully recommend to Christian families. As it was originally commenced without reference to the wants of any particular place or district, or the views of any theological or ecclesiastical party, and without any design of blending religious or secular views in the same columns; so it is distinguished from most of the other papers that have since come into being, by its generally abstaining from local discussions and party polemics, and by a general agreement between the promise of its title and the materials that fill its pages.

JEREMIAH DAY,
 NATHL W. TAYLOR,
 C. A. BOARDMAN,
 LEONARD BACON,
 TIMOTHY DWIGHT,
 BENJ. SILLIMAN.

New-Haven, June 23d, 1832.

TEMPERANCE NOTICE.

The next monthly meeting of the New Haven County Temperance Society for the Western District, will be held at Quaker's farms (west parish of Oxford) in the Baptist Church, on the 17th day June instant, at 10 o'clock, A. M. As the Society in Quaker's farms, tho' a flourishing one, has been but recently formed, it is hoped her elder sisters in the District will uniformly regard with favor this first invitation, and afford without an exception, the encouragement to be derived from their presence and larger experience.

J. L. TOMLINSON, Sec.

Derby, June 24, 1834.

NOTICE.—The annual meeting of the Sabbath School Union of Milford and vicinity, will be held at West Haven, on Wednesday, the 11th June inst., at 2 o'clock P. M. The Sabbath Schools of Milford and North Milford, with their Superintendents and Teachers, are invited to assemble at the meeting house on the Green in West Haven, at half past 1 o'clock, on said day. The Schools will be addressed by the Rev. Mr. Cleveland, and others.

A general attendance is earnestly desired, from the parents, and friends of the Sabbath School Institution.

GEORGE MANN, Secretary.

TERMS.—To city subscribers, delivered, \$2.50, in advance.—To mail subscribers, \$2 in advance; \$2.50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—No. 2.

Massachusetts S. S. Society	17	Causes of Intemperance in cities	ib.	Affecting case of Intemperance	27
Am. S. S. Union	18	Practice what you preach	23	It does no good at all	ib.
From Liberia	20	Baptists Literary Institutions	ib.	Obituary of Ann Maria Henry	28
Maryland Colonization Society	21	Gen. Assembly of the Pres. Ch.	24	Am. Colonization Society	29
Romanism in Ireland	22	N. Haven Co. Temp. Soc.	ib.	Revivals	30
Congregationalists of England and Wales	ib.	N. Haven Co. Bible Society	25	Obituary	31
		Philosophy and Christianity	ib.	Poetry—The Mother's Tear	33